Keeping the Love



of Your Life

Volume 4, No. 4 April - May, 2000

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DEPUTY CHIEF OF CHAPLAINS for TOTAL FORCE

Office of the Chief of Naval Operations Washington, D.C. 20350-2000

Listening. God calls us to listen. Our family, friends and contemporaries need us to Dear Chaplains and RPs, listen. The Sea Service personnel we serve, our chaplains, Chiefs of Staff, EOs and COs rely on

Listening is hard work. Sometimes it seems a waste of time. Those of us with high "D" us to listen. Yet few of us do too much of it. behavioral scores on the DISC profile are especially challenged listeners. This year's PDTC training pointed out that we want the bottom line; fix problems not hear about them; get on with life, move toward entering the future, not stay stuck rehearsing the past.

One day a young person came to see me and immediately launched into a long explanation of their miserable situation. For 30 minutes I heard in non-stop detail all about their life that stressed and frustrated them. As they began to wind down I prepared to respond in a compassionate, constructive way. I had a few suggestions ready that I thought would ease their pressures. But as they finished, literally before I could say a word, they stood up, took a deep breath, let out a long sigh, smiled and exclaimed while walking away, "Thank you for listening. I feel so much better!"

- God gave us two ears and one mouth. We should listen twice as much as we talk. Consider these reminders about ears.
- Ears reach adult size while we're still in grade school. We need to listen early in life.
- Ears are aimed forward. They point us toward the future. - Loss of hearing blunts our awareness of danger; we become more vulnerable to
- As ears age the clarity of hearing fades. As hearing declines we become more attack or accident. isolated from the world.

This issue of "The Navy Chaplain" emphasizes our need to listen. Chaplain Joe Estabrook points out that good leaders listen. Chaplain John Fitzgerald reminds us that effective shepherds listen. Chaplains R. W. Arnold and L. P. Greenslit describe an effective way to help couples listen to each other, enriching their relationships as a result.

May God grant us all, RPs, Chaplains and civilians, the patience, perseverance and Cordially, perception to listen well.

Narold Heigger RADM, CHC, USNR-R



The Navy Chaplain A Publication of the Chief of Chaplains United States Navy



April -May 2000

Vol. 4, No. 4 The Navy Chaplain is published bimonthly for the Chief of Chaplains by the Chaplain Resource Board, 9591 Maryland Avenue, Norfolk, VA 23511-2993. The purpose of The Navy Chaplain is to enhance ministry by providing timely information to Active Duty, Reserve and Retired chaplains, Active and Reserve Religious Program Specialists, and Chaplain Candidate Program Officers. Submissions to The Navy Chaplain must arrive within 45 days of the next publication to be considered for use and should be on 3 1/2 "diskette. Pictures to accompany the articles are strongly encouraged.

Leadership = Listening + Courage BY CAPT JOSEPH ESTABROOK, CHC, USN

Before opening another book on leadership, it's imperative to ask the basic questions: Who am I? Why am I in this position of leadership as a chaplain? How is my position of leadership different from all others?

You see, God is not merely "with you" as a chaplain, "He inhabits you," as Calvin Miller puts it. "It is a quality of spiritual leadership that God influences you from the inside out." In light of this, I put before you two chaplain leadership qualities which I consider essential for effective ministry.

A LISTENING-HEART

The first of these is a <u>listening-heart</u>. It is highlighted in Solomon's prayer when he succeeded his father, David (2



Chr 1:7ff). When confronted with the challenge of leading a "people so vast" Solomon did not ask for riches or stature but for wisdom, more accurately translated, a "listeningheart". God himself was

struck by the humility

of his prayer. "Since this has been your wish and you have not asked for riches, treasures and glory, nor for the life of those who hate you nor even for a long life for yourself, but have asked for a listening-heart and knowledge to care for my people, wisdom and knowlege are given to you. But I will also give you riches, treasures and glory, such as kings before you never had, nor will those who come after you." This listening which leads to such wisdom is a listening both to God and to His people.

<u>Listening to God</u> is as difficult as listening to others. Listening to God must begin with the decision to be completely subservient to whatever His will may require, much like Abraham was subservient when he was asked to sacrifice his son, Issac (Gen 22) or like Jesus was subservient in the garden. "But not my will but yours be done" (Mt 26).

The great spiritual leader of the fourth century, John Cassian, a student of the great Holy Abbot Isaac of the desert, teaches that the best prayers are not longer than one or two words. It is even preferable, he claims, that they have no words! (Conferences 9:36). This attitude of "listening" to God must be persistent, sharp, alert and alive with expectant

faith (1 Sam 3, Mt 26: 36 & 42).

While the fruits of the Spirit are love, joy, peace, endurance, kindness, generosity, faith, mildness and chastity (Gal 5:22) are also very good marks of a spiritual leader: this type of prayer brings clarity. With this clarity from God, the world's purposes become less and less meaningful, God's purposes become clearer and our passions become controlled, honed and focused like the tip of a spear (cf: Jer 33:3). This clarity becomes the springboard for the second aspect of our listening.

<u>Listening to the people</u> we serve in leadership is extremely difficult since is requires a certain amount of self-effacement. Frequently judgemental, we often measure what others say in light of our own opinions. A listening heart is open, tolerant and quick to discern those legitimate needs emanating from people's hearts. What we hear should verify what was revealed in prayer (cf: 1 Sm 16:1,6-7,10-13).

This listening-heart leads us to our true identity. We are not primarily chaplains or pastors or parents: these are our roles. Our most basic relationship and identity is a child of God. To be a faithful child of God we must understand our relationship as one of obedience and service to God and with the rest of the family of creation. This is the true basis of *relational leadership*.

Understanding this distinction and causal relationship is essential. Without this, a leader can easily fall victim to his or her own ambitions, self interests, partiality, unfinished business, and prejudices, and the people being led also become victims. They begin to feel oppressed and manipulated and survival contracts, passive-aggressive behaviors and dishonesty with themselves and others become rampant.

As Chaplain (BG) J. T. Spivey points out in his seminar entitled "Spiritual Leadership and Mentoring," servant leaders succeed because they lead by persuasion and example, not power and coercion. They are closer to the ground and to people because of their intense listening and this gives them intuitive insight. They depend fully on the power and authority of God with whom they are intimately involved and mindful of throughout their day. They are passionately committed to their Master's agenda rather than the worlds, and their identity which comes from the Master himself, is not threatened by oppostion or resistance.

A number of experiences as the Pacific Fleet Chaplain have led me to the conviction that a listening-heart is the first step toward success as a leader.

The most effective leaders in the Pacific Fleet are those chaplains who have an obvious spiritual foundation and passion for their people. They are so well known and loved in their units that it's difficult to walk with them without being stopped and engaged in conversation. They are "genuine"

Listening (con't from page 3)

human beings".

Someone once said that you know greatness when you're in its presence. One can also say that you know a listening-heart when in its' presence. It's a compelling and inviting quality.

PASSIONATE COURAGE

The second of these two qualities of leadership is <u>courage</u>. This particular leadership quality is highlighted in the Book of Esther (4:1-16).

In the Book of Esther, a high ranking and vindictive Haman is described as wishing to annihilate the Jewish people to punish Mordecai for not kneeling before him. Surprisingly, King Ahasuerus gives Haman this permission without so much as a passing thought. Sensing Queen Esther's fear and resistence to intercede on behalf of her people, Mordecai challenges her, pointing out that her position now makes her accountable and her fears must now become inconsequential. Even though favored by the King, Esther realized her tenuous situation and tells Mordecai to "assemble all the Jews in Susa; pray to God and fast on my behalf...and thus prepared I will go to the king, contrary to the law. If I perish, I perish!" What is appealing in this story is the fact that Esther has attained status, rank, privilege, and security, yet in spite of her fears and the distinct possibility that this courageous intercession on behalf of her people will result in death, she makes a decision to act. But her action is not impudent, irrational, nor impulsive. She assesses the situation and approaches the task with skill, savvy and a clever plan.

When making site-visits through the Pacific Fleet, I frequently walk spaces and talk with Officers and Sailors to get the feel of their moods and concerns. Here are a few examples of some comments I recently heard in one area:

Sailor: "It seems there's lots of double standards in the chain of command: standards for men and women officers, enlisted, seniors and juniors -- it's different strokes for different folks! Officers are too concerned about their careers to get involved. Everyone is too politically correct to be honest."

Sailor: "Many Officers set bad examples. They pick and choose which regs they want to follow, and which ones they don't. There's a lack of balance. Some micro-manage while others are too loose."

Sailor: "My dad died. We all deny it's affecting us as much as it is and we think we can handle it. I couldn't focus on my work or my life. I needed help but I couldn't see it. My peers could see it but I couldn't. Worst of all, the leaders didn't see it. Now I'm out because I got in trouble. Where were the leaders?"

Officers: There are a lot of good Sailors who get in trouble and are salvageable, but they don't always have the best leadership. There seems to be too much political correctness today."

I sometimes ask where the chaplains are in the struggle and pain of these Sailors? Are they part of the problem or part of the solution?

Do you know what makes a successful chaplain? She knows what hurts the Sailors and Marines. He understands the struggles of their families. She feels the pain of God's people. These chaplains know this pain because they have "listening-hearts". But their listening heart's necessarily impel them to this second level of leadership, that of courage.

There are times when a command is blessed with



visionary and courageous chaplains. Everyone speaks their praises with enthusiasm. There are two characteristics consistently mentioned: one is the fact that these chaplains are always in the spaces, walking the deckplates, always accessible and available. The other is that they can be counted on to "go to bat" for a Sailor when he needs it. These chaplains know how to straighten up Sailors when they need it and have the courage to stick their necks out for them when a situation requires it. Sailors know that they can "count on them". And like Esther, their actions are not impudent or irrational or impulsive. They assess the situation and approach the task with skill, savvy and a clever plan, and live to fight another battle on another day... usually.

While it happens rarely, there are times when certain commands take a position which so marginalizes the importance of Religious Ministry that the spiritual and moral welfare of our people are in jeopardy. They may not even realize it until we stand up and point it out. The support we provide through Religious Ministry not only enhances the spiritual and moral welfare of our people but enhances morale and retention, creating an environment that supports our recruitment efforts.

There have been times when, as Fleet Chaplain, I asked why no action was taken by a chaplain in a particularly challenging crisis only to hear that the deciding factor was

(continued on page 10)

The Signs of the Time By CAPT JOHN FITZGERALD, CHC, USN

Quantum physics was not taught in my seminary curriculum. Perhaps I am fortunate it was not taught, as I probably would have failed the course, then I would never have graduated! Then never been ordained a priest! Then never commissioned a Navy chaplain! Then never be retiring after so many wonderful years of serving our sea services personnel and their families! Then never be looking forward, as I am, to exciting opportunities for a sabbatical renewal and "hitting the deckplates running" in another phase of priestly ministry!

Yet quantum physics has had a great influence on how I have, through the years, perceived naval chaplaincy as it addresses leadership and teamwork. Quantum physics is at the core of how people function best in groups. Peter Senge, Harrison Owen, and Barry Oshrey,

leading organizational theorists, have applied ideas from quantum

physics to organizations.

They state that everything that exists is in relationship to everything else that exists. We people of faith rejoice that these scientists propose what we receive in faith and revelation -that there is a profound unitive principle beneath the wildest diversity! In the now common example they state that when a butterfly flaps its wings in South America, atmospheric dynamics

are set in motion which can contribute to a hurricane in North Carolina. A wildly diverse and powerful relationship exists between what appear to be very weak and very strong aspects of earth's energy system.

Both the butterfly and the hurricane are indispensable to the dynamic. Quantum physics looks at individuals, groups, or any phenomena from the standpoint of what is dynamic (energy) as well as what is static (matter). Analogously, how group members interact and use their gifts is key to accomplishing the group's mission.

It appears that attempting to exercise leadership or to build teamwork is a futile endeavor, if these efforts are too hierarchiarly structured from "inside the beltway," from only the most senior in rank, from only incumbents in certain service or claimant billets. The Chaplain Corps' recent regionalization initiatives hold great promise for structural change and more effective ministry, if the chaplains within the region are empowered "to flap their wings" like the butterfly and make their impact in regional ministry decisions. Otherwise we have created a mid-level oligarchy of hierarchs and have compounded our errors.

One of my heroes is a retired Archbishop of Baltimore, William D. Borders, a former Army chaplain, combat veteran, and founding bishop of the diocese of Orlando, Florida. He chose as his episcopal motto Auscultabo ut serviam (I shall *listen in order that I might serve*). And he did both very well. Successful models of leadership, community, decision making, and team building within the sea service chaplaincy need to get on board with recovering the gentle art of patient, reflective, discerning, and responsive listening. Would there not be more effective preaching to Sea Service folks if we took time to listen to those to whom we preach, before we

> start preaching to them in a language they do not know? In order to preach in a language sailors and marines understand, the ministry of presence is critical. "Being out and about" the experience of the work and their routines, their challenges, their pride, their fears, their frustrations, their hopes.

The best sermons are never written solely at the chaplain's desk. The ministry of presence is sermon preparation. Our annual PDTC's have fortunately tended to help us to listen, to get

the command gives the chaplain lives of the Sailors and Marines,

to better know our Sea Service personnel. Changes in the Basic Course at the Chaplains School emphasize this approach too. Along those lines it would be helpful for us to seek to participate in PDTCs and PDTWs. These empower us to better listen to each other as chaplains; to acquire consultative leadership skills; to build teams where even the most junior are not functionaries in implementing the mission assigned to them from the most senior. Juniors must participate in formulating a ministry plan based on discerned needs brought to light by listening to the command leaders. Intentional ministry takes place best when the wisdom, experience, successes and failures, and personal fidelity of the "elders" is appreciated, and when the energy, knowledge, skills, zeal and enthusiasm of the "neophytes" is acknowledged.

Too often leadership is mistaken for authority. Unfortunately, a chaplain might have encountered a senior who surely had authority by virtue of billet and rank, who was an outstanding administrator and was well appreciated by his/

All things are connected

Chief Seattle, signing the treaty turning over his Duwamish land, now most of the state of Washington, to the United States - 1852

"This we know.

like the blood which

unites one family. All

things are

connected."





IN MEMORIAM

Marcella Jane Aldrich, wife of LCDR Robert D. Aldrich, CHC, USNR(Ret), 4832 Palm Avenue, La Mesa, CA 91941.

Thomas F. D'Souza, brother of LCDR Matthew D'Souza, CHC, USNR, Naval Station, Norfolk, 1530 Gilbert Street (01G), Suite 2000, Norfolk, VA 23511.

Henry Finch, father-in-law of CAPT John "Steve" Lineback, CHC, USN, Naval Medical Center, San Diego, 34940 Bob Wilson Dr., San Diego, CA 92134-4099.

LCDR Carl Herrick, CHC, USN (Ret), survived by his wife, Nora, 4607 North Locust Street, North Little Rock, AR 72116-7216.

Edward Neis, father of LT Bill Nies, CHC, USNR, Office of the Chaplain, U.S. Coast Guard Base, P.O. Box 9022029, San Juan, PR 00902.

CDR Warren W. Willard, CHC, USN (Ret).

CAPT Roderic L. Smith, CHC, USN (Ret), survived by his wife, Lois E. Smith, Vinson Hall, 6251 Old Dominion Drive, McLean, VA. Chaplain Smith was the oldest living Navy chaplain. He was 99 years old when he passed away.

ACHIEVEMENTS

Meritorious Service Medal



CDR Phillip E. Gwaltney, CHC, USN NAS Whiting Field

CDR Gary G. Simons, CHC, USN USS Kitty Hawk (CV-63)

Navy/Marine Corps Commendation Medal



LCDR Wesley B. Sloat, CHC, USNR NAS Barbers Point, HI

Navy/Marine Corps Achievement Medal



LCDR Ruben A. Ortiz, CHC, USN NAS Jacksonville, FL

LT Douglas J. Dowling, CHC, USNR Commander, Fleet Activities, Yokosuka, Japan

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Marriage ENRICH-ment

By CDR R. W. V. ARNOLD, CHC, USN & LCDR L. P. GREENSLIT, CHC, USN

Since August 1997, CREDO Camp LeJeune has used the ENRICH Marriage Inventory to help couples assess and strengthen their marriages, and learn skills that will help them become more self-sufficient in maintaining these strengths. We have conducted 15 Marriage Enrichment Retreats reaching 171 couples. The inventory is administered to each couple prior to the retreat. On the retreat, a special version of the results, the Couple Report, is loaned to the couple and used by them as a way to help identify the strength and growth areas in their marriage.

ENRICH measures 11 areas of marital functioning: Marriage Satisfaction, Personality Issues, Communication Conflict Resolution, Financial Management, Leisure Activities, Sexual Relationship, Children and Parenting, Family and Friends, Role Relationship, and Spiritual Beliefs.

In addition, ENRICH measures Couple Closeness, Family Closeness, Couple Flexibility, and Family Flexibility. A Couple and Family Map is generated that shows in graphic form the dynamics associated with family of origin issues. At risk factors for substance abuse and domestic abuse are also identified and assessed. Based on a comparison of their scores, each couple receives a Positive Couple Agreement (PCA) score for each category. The PCA score reflects the extent to which a couple agrees that this area of their relationship is healthy.

An Idealistic Distortion score corrects for social desirability, the tendency of some people to respond in a manner they deem socially desirable but which may not represent their actual experience. ENRICH also assesses each partner's personality in terms of assertiveness, self-confidence, avoidance, and perceived partner dominance.

Finally, ENRICH provides an assessment of Couple Typology. Based on PCA scores, marriages are classified as vitalized, harmonious, traditional, conflicted, and devitalized. **A vitalized** couple has a high level of Positive Couple Agreement in all the areas. A **harmonious** couple has a high level of PCA in all the areas except for Children and Parenting. A **traditional** couple has high PCA scores in Children and Parenting, Family and Friends, and Spiritual Beliefs. The **conflicted** and **devitalized** couples share the distinction of having low Positive Couple Agreement scores in nearly all areas.

In technical terms, ENRICH is a paper and pencil, content-oriented relationship inventory. It has a high level of reliability and is reported to have "an excellent capacity to discriminate between stressed and non-stressed couples." Most, however, are more interested in knowing how well this works in the real world. Can young Sailors, Marines, and Coast Guard personnel, so many of them married only recently, receive insights that can assist them in building a

strong, healthy marriage?

Incureperience, the answerises. ENRICH is nothing short of a gold mine. It provides insights into relationship dynamics in a way that is understandable and easy to present to a couple. Finally, it offers an opportunity



to practice the skills that will make a positive difference in a marriage.

There are three caveats. First, no inventory has all the answers. ENRICH is an excellent tool that provides a comprehensive snapshot of a marriage.

Second, no inventory can solve a couple's problems. The couple must be willing to work in the direction of a healthy relationship.

Third, there is no substitute for sitting face-to-face with a couple, listening to them, watching their expressions, and gathering the nuances that inventories cannot provide.

What the inventory <u>can</u> do is give an initial and well-informed point of focus to the counselor, and offer reassurance to the couple that they are getting more than just the opinions of the counselor. This aids the helping process: the couple knows that the results represent their own perspectives and not merely those of the counselor, and therefore are encouraged to take responsibility not only for the results of the inventory but also for any changes that must be made within the marriage.

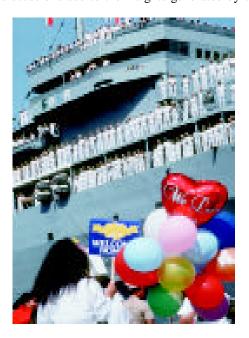
At CREDO Camp LeJeune, we administer ENRICH to couples no sooner than one month prior to the retreat. Answer sheets are mailed to Life Innovations, where they are converted into Couple Reports designed especially for use in a retreat setting. The cost for this report is \$30.00. On the weekend, couples are given this 15-page computer-generated report summarizing their results. The couple has access to their report throughout the weekend but is not allowed to take the report home after the retreat or even to keep the

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Marriage ENRICH-ment (con't. from page 9)

report with them outside of group sessions.

Due to time limitations, the only ENRICH categories covered on the weekend are Personality Issues, Communication, Conflict Resolution, Sexual Relationship, Family of Origin issues (using the couple/family closeness and flexibility scales), Sexual Relationship, and Spiritual Beliefs. We added a session on forgiveness. Couples are guided through a discussion of their results in those areas. Group discussions add to the insights generated by couples.



Couples benefit from this approach in two ways. First, the retreat is tailored to each couple: they receive not only general information about marriage, but specific information and insights into their own relationship. This avoids the "one-size-

fits-all" mistakes of certain other models. In addition, couples derive additional benefit from the group dynamics generated by the retreat setting. Couples enjoy getting to know each other and are encouraged by the knowledge that many experiences and feelings are common to marriage.

Recently we decided to perform a simple statistical analysis of the results of 91 ENRICH inventories motivated by a desire to learn more about the condition of these marriages prior to coming on the retreat. We used length of marriage as our controlling variable. Couples married 0-5 years formed the largest group (66 couples). Nine couples were in the 6-10 year category, six couples were in the 11-15 year group, and another nine couples were in the 16 and over category.

Our perception was that many of the couples coming on the weekend were in some state of distress. How accurate was this perception? Results were interesting and tended to confirm our perception.

In the largest category, 66 couples married from 0-5 years, the average (mean) PCA scores were as follows: Marriage Satisfaction, 2.91; Personality Issues, 2.02; Communication, 2.7; Conflict Resolution, 2.02; Financial Management, 3.5; Leisure Activities, 3.44; Sexual Relationship, 4.36;

Children and Parenting, 2.08; Family and Friends, 4.42; Role Relationship, 6.23; and Spiritual Beliefs, 3.67.

PCA classifies scores in the following manner:

0-20%: Growth Area- Partners are **generally dissatisfied** and they **disagree on several issues** in this area.

30-40%: Possible Growth Area- Partners **are somewhat dissatisfied** and **disagree on some issues** in this area.

50-70%: Possible Relationship Strength- Partners are somewhat satisfied and agree on many issues in this area.

80-100%: Relationship Strength- Partners are **very satisfied** and they **agree on most issues** in this area.

The results of our analysis indicate that only one area, Role Relationship, contains a mean score that is considered a Possible Relationship Strength. The mean scores in the other 10 areas all fall into the categories considered to be Growth Areas or Possible Growth Areas.

We hypothesized that couples married longer might be better adjusted. This did not turn out to be true. Mean scores for those married 6-10 years were slightly higher than for those married 0-5 years but generally fell into the Possible Growth Area. Mean scores for those married 11-15 years were even lower than those of the first two categories and dipped below 2 in Marital Satisfaction, Personality Issues, Communication, and Conflict Resolution. Mean scores for those married 16 or more years were better: out of 11 categories, five were in the Possible Relationship Strength category. The remaining six categories were Possible Growth Areas.

We may conclude that the categories we have chosen to emphasize on the weekend are relevant and worth continuing as a focus of effort. It also appears that emphasizing ANY of the categories would hit the target.

Many issues and questions remain.

We cannot generalize these results to the Navy, Marine Corps, and Coast Guard. We can safely say that most who attend marriage retreats sponsored by CREDO Camp LeJeune have many areas in need of work.

Also, the results tend to confirm our perception that many, if not most, of the couples that come on our retreats do so against a

e have vork.

On the cover: Frank & Joelle Volpe. Frank is a Navy LT and a Naval Aviator stationed at McDill AFB, Oklahoma

background of distress and difficulty. It seems to us that often, both partners come with a genuine and strong desire to enrich their relationship.

The results suggest that the effort to strengthen marriage and family relationships currently underway in the sea service

Signs of the Time (Con't from page 5)

her Commanding Officer... but who was not a leader. Not a leader of the ministerial team, not a listener, not a mentor, not an enabler, but who, because he/she placed him/herself above others by virtue of authority, also placed him/herself beyond any reasonable reach to allow leadership and team building to take place.

A leader centered in God and not self is capable of

enabling others by empowering creativity, in tolerating occasional mistakes, errors, and failures. Such a leader can be bold and rejoice in other's successes. consistently acknowledge other's contributions, and learn from others on the team. Such a leader, from the depths of his/her own spirituality, is glad to acknowledge team members as unique in their own dignity. Such a leader has established confidence and gained respect so that when corrections are needed and when the answer must be "No" it is tolerable and tolerated, because there is trust.

"We are members of a vast cosmic orchestra in which each living instrument is essential to the complementary and harmonius playing of the whole."

J. Allen Boone, Chicken Soup for the Soul

The military structure, and therefore the structure of the chaplaincy, clearly establishes a chart that sets forth positions of authority throughout the organization. The challenge of servant leadership is to assure that in the chaplaincy, authority resides only in those who are leaders. That goal has not always been reached. Great strides have been made; more needs to be done. Yoking leadership with authority is a challenge of the present moment. The stakes are high for recruiting, retention, credibility from the line, morale within the chaplaincy and setting the example for other Sea Service communities. The influence of a chaplaincy renowned for its leadership and teamwork, including the contribution of the Chaplain Corps members, the RPs, the hired civilians, the volunteers, has the potential to reach out and raise the moral fiber of all the sea services by example and lead many to God.

Those chaplains selected to have authority over us by virtue of their rank and billet will always be given public deference. But only when they evidence themselves as leaders professionally, by personal example, and as members of a team with us will they win our allegiance, affection, and

cooperation. The difference *is* being tolerated and being accepted, being centered on self and career *or* being a selfless leader and team builder. A true and effective leader is capable of adjusting his/her leadership style. Supportive leadership can be consultative, free-rein, or directive. Consultative leadership tends to focus on the group, wherein the leader serves as a moderator. It tends to produce the

desired goal of cooperation and commitment. The free-rein leadership style emphasizes the individual, and the leader serves as an information source. It tends to produce initiative. The directive leadership style emphasizes the leader as the center of activity, and tends to produce obedience.

The signs of the times indicate that an organization that recognizes every individual team member's dignity and worth and listens and appreciates them and acknowledges their contributions will move forward. The Chaplain

Corps has the opportunity to make quantum leaps forward as a Corps and in its ability to inculcate the spiritual and transcendent values of faith to the Sea Services and to the scattered civilian communities to which our personnel return

when they depart the Navy, Marine Corps, and Coast Guard. This is a wonderful time to face the challenges of Navy Chaplaincy. Sea Services, Chaplain Corps, servant leadership, team ministry, individual worth, mentoring along the way, tempered authority, personal example, listening, discerning, security in God, joy in ministry, professional competency... yes! It is a time of great possibilities for chaplaincy in the sea services.



Chaplain John FitzGerald is Chaplain, Bureau of Medicine and Surgery

Achievements (Con't from page 6)

RP2 Steven L. Smith, CHC, USN Naval Station, Norfolk, VA [Two awards]

RP3 Lorne Morrell, USNR Diego Garcia B.I.O.T.

Good Conduct Medal



RP2 Margaret Weaver Gerardin, USN Chaplain Resource Board, Norfolk, VA

Listening & Courage (Con't from page 4)

who wrote the chaplain's fitness report. There are times as chaplains when proper obedience isn't to retreat from the one who writes a fitness report but obedience to defend the free exercise of religion and defense of our Sailors' and Marines' rights and dignity.

In Star Wars Ben Kenobe is always teaching Luke Skywalker to "let go." Toward the end of the movie when Luke Skywalker is in his plane and at a critical moment in his fight against evil, Kenobe's voice comes to him: "Let go." His fears dissipate and he is overtaken by courage. What was remarkable was the way the whole theater audience broke out into applause and jubiliation as if to cry out, "If only we could muster up that kind of courage when it counts." Such courage doesn't come from our own devices but only from our call and from God's grace. But we must "let go" of the obstacles.

The God who gave each of us this *call* and this Corps tells us to "let go" and grow up. Listen with your

hearts to Him and to His people each day. Each day is permeated by His dynamic presence and power: immerse yourselves in it and in the lives of His people. Each day is a new gift and a grand opportunity for re-creation and renewal.

Our Sailors and Marines need leaders who are such heroes and they deserve them.

Chaplains have been called to be those heroes. The scriptures are full of various ways God tells His spiritual leaders: "Let go." "Do not say, 'I am a child!' See, I place my words in your mouth! This day I set you over nations and over kingdoms, to root up and to tear down, to destroy and to demolish, to build and to plant."



Chaplain Joseph Estabrook is PACFLT Chaplain

Suicide Prevention Training Kit Available

(Jer 1:7ff)

In a recent letter to all Navy chaplains, RADM Byron Holderby, Chief of Chaplains, announced a new initiative to deal with the number two killer of Sailors and Marines - suicide. More Sea Service personnel die by suicide than by

homicide, illness or duty related mishaps. Chaplain Holderby, stressing that chaplains, along with Family Service Center and the medical communities are important players in reducing the risk of suicide among Sea Service personnel, is providing the new Department of the Navy Suicide Prevention Training Kit to chaplains.

The kit consists of a combination of video and lecture format to teach effective strategies for

responding to the suicide risk. It has been produced in consultation with nationally recognized subject matter experts affiliated with the American Association of Suicidology. "Although our suicide rates are somewhat lower than

that of the civilian sector," wrote Chaplain Holderby, "it remains critically important that we equip the Fleet with the tools necessary to pro-actively respond to fellow Sailors and Marines at risk for self-harm."

Trainees are shown five video scenarios of Sea Service personnel members responding successfully to a risk of suicide by working together with the Chain of

Command to obtain assistance through local resources.

Sailors and Marines are not taught to play the role of counselors to a despondent person, but rather the way and place to get them the help they desperately need.

"I strongly recommend this effective training kit

for your use and distribution throughout your command." he concluded.

Copies of the training kit will be available through Major Claimant and Regional Chaplains by the end of March.

Marriage ENRICH-ment (con't from page 8)

community is sorely needed and should be not only continued but also expanded. Young couples are having difficulty establishing a solid foundation for a healthy, long-lasting marriage. They need help and many are willing to attend programs that will provide that assistance. In our experience, even a spouse who attends with reluctance will often depart with enthusiasm.

These inventories can greatly assist Commanders in their efforts to objectively measure family and overall unit readiness. Many of the multi-variate factors which contribute to the time away from duty to attend to family issues, the number of early returns from deployment, low retention due to family origin issues and family satisfaction, incidents of financial hardship, divorce, separation and incidents of substance abuse, and spouse or child abuse can each be identified and objectively assessed.

We strongly recommend that chaplains obtain a qualification to administer and interpret the PREPARE / ENRICH inventories. It provides a solid starting point for "family team building" and can assist a chaplain in making appropriate referrals to other helping agencies that address in depth each of the categories. For additional information and to receive a list of training opportunities call Life Innovations at 1-800-331-1661, or www.lifeinnovation.com.



Both Chaplain Arnold and Greenslit are stationed at CREDO, Camp Lejeune, NC

Chaplain Greenslit

CREDO, Chaplains Religious Enrichment Development Operation, conducts a number of different retreats that help servicemembers and their families improve their lives.



Chaplain Arnold

CRB Recomendations (con't from page 12)

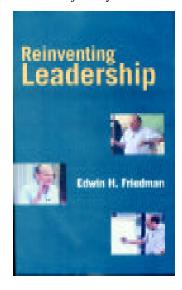
Video on Monastic Life: The monks of the Prince of Peace Abbey, Oceanside, California, have recently produced a professionally made video on monastic life. It runs about 40 minutes. It can be used for vocational counseling for a service member considering the monastic life, or, in high school, adult, or RCIA educational programs. The video is free and can obtained by contacting Brother Clement Kennedy, OSB, Prince of Peace Abbey, Benet Hill, Oceanside, CA 92054. (760/430-1305) Email: princeabby@aol.com.

Reinventing Leadership is the title of a video by Edwin H. Friedman. Vividly distilling the ideas and insights offered in Edwin H. Friedman's acclaimed workshops on leadership, this video demonstrates how our ability to lead is related more to be the nature and presence than to technique or knowhow. Dr. Friedman's fresh and provocative perspective on who makes change happen, and how, will inform and inspire viewers who are leaders in education, industry, mental health, and the clergy.

Dr. Friedman takes us on a colorful journey to learn:

- the effects of anxiety and "imaginative gridlock" on institutions and society,
- what's wrong with our leadership climate today,
- how our culture's "addiction to data" hinders effective decision making, and
- how organizations self-sabotage by letting problem members set the agenda.

Family therapist, ordained rabbi, trainer, speaker and consultant --



the late Edwin H. Friedman defied traditional categories. Well-known in the fields of mental health and pastoral education, his unique blend of systems thinking, motivational style, and common sense appeals to an ever-widening audience, including business, government and the military.

(Editor's note: The CRB video library of the has been entered into a searchable database on the CRB website, www.crb. chcnavy.org. The video library loan policies remains the same. Active duty / reserve chaplains may borrow up to 10 videos for 30 days for their shore command use. Shipboard chaplains may borrow videos for the length of their deployment. A memo via post or e-Mail must include your name, your command's complete address, and the name of the video(s) being requested will allow the CRB to deliver the video(s) to your doorstep.)



Complicated Losses, Difficult Deaths: A Practical Guide for M inistering to Grieves by Roslyn A. Karaban, PhD. (c. 2000 by Resource Publications. ISBN 0-89390-476-7).

This book would be an excellent foundation for three different types of training. The first would be for a workshop for those

dealing with a major difficult/complicated loss, be it a death (of a child, parent, after a long illness, due to homicide, or when the relationship had been antagonistic or overly dependent), divorce, the slow loss of Alzheimer's Disease, rape, or abortion.



During such a workshop, the dynamics of difficult, complicated losses are discussed, then study questions are asked that apply what was learned to actual situations. During the Practicum Projects, participants may be asked to role play either the part of the griever, a friend or family member, or a counselor, to discover both the varying feelings involved and the options for dealing with the grief and loss.

A second way to use this paperback would be as a foundation for chaplain and RP training. How do you minister to people in these situations? What skills are needed? How do you keep from being swamped yourself? As Kenneth Doka, Professor of Gerontology at the College of New Rochelle stated, "Clergy and because in interswill finc omplicated Losses, Difficult

<u>Deaths</u> to be an especially useful manual, full of helpful advice, sage wisdom and useful exercises."

The third option for use would be as an alternative to our standard Suicide Prevention Training. The death of a marriage can cause complicated grief and possible suicidal thoughts. The information given here could help those tending toward suicide due to a major loss via broken relationships or divorce.

The book is for all faiths, for it touches on how faith can impact grief, but does not work from any particular faith's context.

The New Day Journal: A Journey from Grief to Healing, by Mauryeen O'Brien. (c.2000 by ACTA, ISBN 0-87946-130-6).

This is a guided journal workbook designed for those grieving. Dominican Sister Mauryeen O'Brien developed it while working with many different grief support groups. Based on the belief that writing and sharing one's thoughts, feelings and experiences is one of the most helpful ways to move beyond pain and loss, the book can be used by individuals and groups. The main sections and exercise assignments cover accepting the reality of the loss, experiencing and clarifying the pain of grief, adjusting to life without the deceased, and moving on with life.

It is decidedly Christian oriented, with many scripture texts quoted. If you know a Christian who is grieving and who likes to write, this book could help.

(continued on page 11)

The Navy Chaplain

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